



Millennial Star

THE MILLENNIAL STAR

VOLUME 118 No. 10

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OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN

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The MILLENNIAL STAR is not responsible for unsolicited manuscripts, but welcomes contributions. Manuscripts are preferred typewritten and double-spaced, but are acceptable in legible handwriting.

Rates:
10s. per year
6s. per 6 months
Single copies 1s.

149 NIGHTINGALE LANE, BALHAM, LONDON, S.W.12
Telephone: BA7tersea 4510

F. J. LAMB (PRINTERS) LTD., 173a Northcote Road, London, S.W.11

Be Ye Doers of the Word

ALMOST two thousand years ago the Master said, "If any man will come after me let him deny himself and take up his cross and follow me." (Matt. 16:24).

"He that taketh not his cross and followeth me is not worthy of me." (Matt. 10:38).

To "deny oneself" goes far beyond statistical church membership. To "take up his cross" reaches beyond verbal acceptance of the Gospel way of life. It even transcends the living of the moral codes of the gospel. To belong to the church—to give word of mouth allegiance—to live righteously are desirable and necessary pursuits, but fall far short of Christ's meaning in the quotations above.

Their real meaning and intent find expression in His words to the rich young ruler (Luke 17:18-23) who had admittedly filled all the moral and ethical requirements of the law but still lacked the necessary qualifications to inherit eternal life—to give of himself, his means and talents to the work of the Lord.

To Latter-day Saints, the gospel is one of continued activity and service. Baptism and repentance are but the beginning of the meaning of church membership. This concept is well expressed in D. & C. 58:27-28 "Verily I say men should be anxiously engaged in a good cause and do many things of their own free will and bring to pass much righteousness. For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they will in no wise lose their reward."

Doing good to the inheriting of eternal life involves righteous living, which today includes the Word of Wisdom. It involves the payment of tithes and fast offerings, which is one of God's laws of this day for denying oneself. It includes all the callings in the church as officers and teachers. It envisions taking up the cross in promotion of the Welfare Plan. It requires consistent study of the ancient and modern scriptures to better equip ourselves. It is observed in the spirit of the missionary system of the Church. It is found in the performance of Temple ordinances for the dead.

This then is the road to perfection. These performances give meaning to "loving God with all your heart, soul, strength and mind, and neighbours as thyself."

To real Latter-day Saints the comprehensive programme of Church activity leads you to be "Doers of the word and not hearers only, deceiving your own selves."

CGMK

Power

THROUGH SERVICE

ELDER EZRA TAFT BENSON

Quorum of Twelve

Secretary of Agriculture, United States of America

Elder Ezra Taft Benson is at present a member of the Quorum of Twelve Apostles, and on a leave of absence. In late 1952, President Dwight D. Eisenhower called Elder Benson to be Secretary of Agriculture of the United States of America, and he is serving in this capacity today. His job is one of the most important in the government, and he has earned the respect of the nation.

THE Gospel of Jesus Christ has always been essentially a plan for living more abundantly. To do so requires righteous, worthwhile effort and application. If we are to pattern our lives in accordance with the divine example set for us by the Saviour, we must attain to that stature by releasing and developing to the fullest of our capacities through devoted service. Only in this way may we become worthy examples of the kingdom of God on earth and merit consideration for membership in the kingdom of God in Heaven.

The Gospel of Jesus Christ certainly offers incentives to achieve and accomplish and challenges which develop a person's inner powers. Only by daily applying its principles and teachings in our lives may the power which is inherent within us be released and made manifest among men. Thus may we achieve the ideal spoken of by Paul when he explained to the Corinthian Saints that "the kingdom of God is not in word, but in power." (I Cor. 4:20).

Perhaps no programme in the Church requires more unselfishness, patience, effort and understanding, which makes for godliness, than does the Church welfare programme. This provides a most wholesome and stimulating outlet for learning to live, work and play together. We see in others and develop in ourselves the noblest qualities with which we are individually and collectively blessed. At the same time our efforts are a source of blessings for others.

This programme is broader than one of production. It also encompasses an opportunity for the needy and unemployed to become self-sustaining and self-reliant. In times of stress or emergency, as so many

of us witnessed in Europe in the immediate years following the last great war, it provides a ready and available source of needed materials, services and opportunities for sustaining life and promoting independence and well-being.

The principles of self-help it fosters are economically, socially and spiritually sound. The Lord will never do for us what we can and should do for ourselves. But it is His purpose to take care of His Saints and the welfare programme is one of His divine plans. Let me assure you that God is directing this programme. It is inspired!

When I was in Europe following World War II, I had the privilege of seeing some of its far-reaching benefits. Had it not been for the substantial quantities of food, clothing and housing we were able to provide through our welfare programme, there would undoubtedly have been many hundreds more of our Latter-day Saints who would have perished of hunger and died of cold because of the lack of simple commodities of food and clothing.

The spirit of the welfare programme, however, was manifest in Europe long before we arrived. The Saints in various countries had sent help to their less fortunate brothers and sisters in other nations. Welfare gardens had been planted. We found some of them among the bombed-out buildings. We encountered many instances where, following severe bombing, branches had joined together and pooled all their remaining supplies, food, clothing and household articles, and turned them over to the priesthood for distribution according to need.

Ours is a gospel of work—purposeful, unselfish and rendered in the spirit of the true love of Christ. Only thus may we grow in godly attributes. Only thus may we become worthy instruments in the hands of the Lord for blessing others through that power which can lead to changing the lives of men and women for the better.

We should be humbly grateful for this challenge, this heritage, this opportunity for service and its abundant rewards. How fortunate are those who may follow the Lord's plan to develop this power and use it for the blessing of others. That is what the Christ did. That is what we are privileged to do.

As the British Isles and the missions of Europe develop and intensify their welfare efforts, it seems fitting to ponder the words of the Lord when He admonished that His Saints should be "anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (Doc. & Cov. 58:27-29).

A TASK . . . FOR EVERYONE

by

ELDER HENRY D. MOYLE

The Quorum of the Twelve

I RECENTLY enjoyed five weeks in England developing and exploring needs to advance further the Moyle genealogy.

I was thrilled to visit Cornwall from whence my family came. Cornwall today is much the same as in the days when my grandfather and great grandfather Moyle first heard and accepted the Gospel, I was assured. The streets there are narrow-built in the days of the Roman Conquest of England for travel by chariot. Down through the ages they have been worn down to a point that now you really travel in a trench, as it were. The walls of the streets are as high or higher than the top of your car. It is difficult for modern automobiles to pass as they travel over many sections of these ancient highways.

I had to smile as I went through Cornwall to think how interesting it is that my forbears should have left that granite, rockbound country to settle here against the granite hills in Alpine, Utah County. I am sure they must have felt entirely at home as they found granite on their new farm in Utah. It is no wonder that their first home was built

of that same granite which has a texture comparable to the granite in Cornwall.

But more significant by far is the fact that stonecutters skilled in the art of handling such a granite were desperately needed to assure the construction of the Salt Lake Temple. It is not merely coincidence that all the skilled artisans necessary to construct the temple out of the natural resources at hand came to Salt Lake City at just the time they were needed. From all parts of the world they came to perform the service for which they were best fitted in establishing the House of the Lord in the tops of the mountains.

My grandfather, James Moyle, was a typical example. He, and his father before him for several generations, were skilled in the art of cutting granite of similar composition and texture to that which was found in the quarries in Little Cottonwood Canyon, from which the granite for the Salt Lake Temple was cut. They had no sooner arrived in Salt Lake than he was put to work cutting stone. For 40 years he devoted himself to this

work on Temple Square. And he was not alone. There were many other families who came from Cornwall under similar circumstances, with similar experiences, to render similar service.

I never go into the Salt Lake Temple—and I go there frequently—but that I marvel at the workmanship, not only the work wrought in granite, but the woodwork devotedly done by skilled cabinet-makers, and less obvious beauty made possible by others who turned out the woodwork in the temple—converts who gave a large share of their lives to this magnificent work. These workmen on the temple were united with their great leader Brigham Young, in perfecting to the highest degree all that went into its construction. If, for example an imperfection were developed in the cutting of a block of granite, it was discarded and a more perfect block was quarried.

There was something peculiar about all those people who came here in the early days. There is something peculiar about us now, and if we were to lose that peculiarity we would cease to be Latter-day Saints. Of what does that peculiarity consist which impelled these men to give of their time and of their talents, employ their skill in building as beautiful and substantial a structure as possible to the Glory of God? The love of God led men to this dedication. The very principles which thus prompted them to so give their lives to this worthy cause lifted them above the level of their previous existence. They became a distinctive and a distinguished people, not alone for the degree of perfection they

reached in their work, but for the high degree of devotion they exhibited toward the Restored Gospel of Jesus Christ.

The experience of the Church of over 130 years teaches us that there is a work for every convert to the Church to perform. This is as true today as it was in the early days of the Church. The only difference is that many converts are now called to remain in their native lands to build up the body of the Church, to become missionaries in their native land, to accept and respond to the duties of leadership in their local branches and districts, and to go into the mission field to share the happiness and security of the Gospel by preaching it to others. Whether our calling is at home or to go abroad, our acceptance of the Gospel of Jesus Christ permits us to serve in one way or another and gives us the power within us to grow and develop and to improve in whatever environment or in whatever sphere of activity we are called upon to labour.

I have dwelt at some length upon the construction of the Salt Lake Temple as an example of loving service, to emphasise the fact that our Father in Heaven is far more concerned with the growth and development of His children than He is with any earthly edifice which we might be capable of constructing. In all generations of time, and especially in all dispensations of the Gospel, those who seek for righteousness find the way; and to those who desire to progress therein, the means are made available. We need never fail in the accomplishment of any righteous purpose. In the providence of the Almighty

our way is not always made smooth, nor does the Lord remove all the difficulties which confront us, nor does He raise up people to make our lot easy. We grow strong now, as always, by helping ourselves by surviving hardships and overcoming deterring influences by our own power and perseverance. We acquire strength which qualifies us to meet the problems of life and to give of ourselves in assisting others who are less able.

I know you will agree with me that none of us are entirely satisfied by merely securing our own position. There is something inherent in human nature which impels us to help others. And then, as though it were to bless us for our unselfish efforts, there is sealed upon us a satisfaction and a happiness that cannot be surpassed. We have learned that personal service to others is a far greater gift than the sharing of our tangible resources. It is close, helpful association with others that causes us to appreciate, to love our fellowmen and demonstrate tangibly the truthfulness of the statement of the Lord that "He that loseth his life for my sake (he that loseth himself in the service of others) shall find it." (Matt. 10:39).

The highest expression of this personal service is missionary work. What greater blessing, benefit and advantage could we bring into the lives of others than to develop within them a true knowledge of the God they worship and of the plan of life and salvation. A conversion to the Gospel of Jesus Christ must always be followed by faith and courage to accept and live its commandments. When such a

faith and courage are possessed by a convert, that courage is sufficient to carry him forward, and to inspire him to surmount the difficulties and obstacles of life which help him qualify himself for the particular work which then devolves upon him as a convert, whatever that work may be. If the missionary is truly successful, his conversions make the convert mindful not only of his own needs and requirements but kindles a love which impels him into the service of those who are less fortunate.

There is great strength in actually living what we profess. The profession of our faith requires us to be active in the Church—to be found among those who attend Sacrament meeting—to live worthy to receive and hold the priesthood—to place our homes in order—to be bound together as families by the bonds of natural affection—to be dependent upon the Lord for His continued sustaining power and influence for protection from temptations of the adversary—to set an example in our lives to bless all the world.

It is my humble faith that when we render a service unto one of the least of us, we have indeed done it unto our Heavenly Father. I sincerely believe that no one has ever participated in securing the welfare of his brethren and sisters without being rather directly compensated therefor. We will continue to be so blessed just as my grandfather from Cornwall was blessed in his service as a humble stonecutter. By service, our charity to others will expand and our power to meet our individual problems of life will become stronger.

ELDER HUGH B. BROWN

*Assistant to the Twelve
Former President of the
British Mission*

RELIGION IN ACTION

SOME of our friends and others who have made only a cursory examination of the theology and religion of the Church of Jesus Christ of Latter-day Saints (the Mormon Church) have criticised it as being radically unsacramental and pre-eminently practical. They have felt that we put undue emphasis on the here and now, the practical and the material, as distinguished from the spiritual or sacramental.

While the members of the Church are taught to observe certain sacraments as part of their religion, we do not believe that such observance alone, in this or any other church, will ensure salvation. We believe rather that the next life will begin where this life ends and that what a man is in his heart is more important than his perfunctory attendance at religious service or his meticulous observance of the various rites and ceremonies or so-called sacraments of the Church.

Experience has shown that a scoundrel, a fraud or a sinner, in order to gain preferment, recogni-

tion or profit, or for other ulterior motives, may attend church regularly, perform or have performed for him all the rites and ordinances prescribed for the observance of the truly converted, but we know, of course, that without Godly repentance he'll fall far short of the Saviour's approbation.

What a man thinketh in his heart—and this is best evidenced by what is translated into action—is more important than what may be on the glib lips of the dissimulator, the insincere obeisance of the knave or the boastful observance of the letter of the law. The parable of the Pharisee and the Publican is a case in point. (See Luke 18:10-14).

We know that we are saved by the grace of Christ, that faith in Him is pre-requisite. His teachings and practices convince us that some of the sacraments or ordinances of the Church are essential to acceptance into the fold of Christ. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:5). Church attendance and partaking of the Sacrament are vital

to man's spiritual health and vigour. What goes on in the Church or chapel is important but what goes on outside the Church may be more effective in shaping and conditioning the life of the individual. If we observe a man's conduct when he is away from the Church, we may evaluate the quality and sincerity of his formal worship. "... shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2: 18).

And to those who think we are grossly materialistic and inordinately practical, may we point out that when the Word, or Christ, was made flesh and dwelt among us as we read in John's gospel, He sanctified the material, glorified the human body and demonstrated the essential connection between spirit and element, both of which are eternal. A fullness of joy may be received only when spirit and element are inseparably connected. One function of spirit is to control and glorify matter, and the function of matter is to serve spirit.

Not only did the Master glorify the human body and sanctify marriage when he condescended to tabernacle in the flesh, but He intertwined the spiritual and the material as He went about blessing the poor, healing the sick, and showing people how to carry a cross and be lifted up and glorified by it.

That He considered the common things of life sacred is shown by the fact that He used bread made from wheat and wine from the grape of the vine as fit emblems for the renewing of covenants and insuring the constant companionship of His Holy Spirit. He taught

and practiced baptism in water, a mundane element, and declared that entrance into the kingdom was conditioned upon its authoritative administration. Through the parables He taught the greatest truths about the human spirit by calling attention to such things as the sowing of seeds, the beauty of the lilies, the birds, the soil, the sheep and lambs. He was acquainted with the use of the carpenters bench and His pulpit was the hillside and the seashore. While He taught his disciples to be fishers of men He also showed them the best place to catch fish to eat; and He ate with them even after His resurrection.

We believe that man's whole life should be a sacrament, that he should pray as he works and work as he prays. In this sense our religion is intensely practical. There must be a revival of the sacramental nature of work if our industrial and economic problems are to be solved.

We believe that marriage is sacred, eternal and God-ordained and therefore is more blessed than barren and unnatural celibacy; that our children are born innocent and should be taught to worship God in the home, at school, at work and play, amidst all of life's insistent demands and not only in the chapel or the cloister.

Religion should not be departmentalised or be practiced only on one given day, but by its very nature it should be a practical and every-day affair. We remember with pride and gratitude the practices of our ancestors in the early days of the Church. They worked early and late on their farms and then they took their whole family

into the field at seed time and again at harvest where together they kneeled down on the good earth and thanked God for His mercies, prayed for His continued blessings and dedicated their land and crops and themselves to Him. This is often done in "Mormon" families today.

Men can best show their love for their fellow-men by helping them to live more abundantly, by co-operating with them in a practical way and making available to them the knowledge and experience of the larger group, and, when needed, divide among them the fruits of the toil of others. When men ask for bread a stone will not suffice nor will mere words satisfy hunger.

The practical aspects of the Mormon concepts may be better understood by our friends if they become acquainted with the Church Welfare Plan and know of its benefits and blessings in many lands. Some of the readers of the "Star" will remember the great service the Church, through its welfare programme, rendered to the Saints in Europe following World War II. The storehouses of the Church, being well stocked, were immediately open to the cry of the poor and the Saints in Zion gave a wonderful demonstration of what it means to "love thy neighbour as thyself."

Remembering the prophecies concerning the calamities that are to come, the great Welfare Programme should be promoted and developed in the mission fields where it can be made to operate successfully and assure to the Saints in the troublous times ahead some measure of security.

We call attention also to the Church's vast colonisation programme from its inception; its leadership in irrigation, in establishing sugar factories and industries to provide work, all in the hope of bringing the affairs of ordinary life into the divine frame of the Church and religious worship. We try to meet the people where their interests lie and not merely lament and wring our hands because some of them do not go to Church. Many members of the church who class themselves as "not very religious" respond gladly to an invitation to go on a work mission to New Zealand or Australia, Switzerland, England or elsewhere and spend several years without pay to help to build a college with its gymnasium; a chapel with its recreation hall, or a temple built with the spirit of "Holiness To The Lord."

We believe that all members, either in the stakes or missions of the Church, should respond to the call to assist in the great welfare programme in whatever way their training, talents, skills or labour may be used.

We believe in the gospel of work, of free enterprise, of love for fellowmen. We believe with one of the prophets of old that "when a man is engaged in the service of his fellowmen he is only engaged in the service of God." And furthermore, one of the final tests for admission into "The Kingdom" will be our answer to the question asked by the Saviour: "Did you feed the hungry, clothe the naked, visit the sick and imprisoned?" And then He will say, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me."

THE WELFARE PROGRAMME

BISHOP CARL W. BUEHNER

Councillor to Presiding Bishop

FOR many years, I have observed the great blessings that have come to members of the Church who have closely followed the teachings set up for our guidance and blessing. Among these programmes, I have been closely associated with that known as the Welfare Programme of the Church. I have seen it grow in ability to take care of members of the Church; but more than this, I have seen the affect it has had upon the lives of the individual members who have been interested in following the counsel that comes to them through our leaders.

As I observe the membership of the Church, I often feel there is little difference between one who has plenty and one who is in need of assistance. The individual who has plenty can, within a period of days or weeks, find himself in a condition where his assets have suddenly been wiped out, and he is in desperate need of assistance from his friends, relatives, or the Church.

Here in the West, we often see pictures in our newspapers depicting a man, his wife, and small children standing by the ruins of what the night before was their home. Under the picture, the usual caption is: "While The Family Was Away From Their Home Last Night, Everything They

Owned—Except The Clothes They Wore—Was Destroyed In The Fire." This brings one to the realisation of how quickly an economic situation can change.

Travelling about the Church, I have observed areas where drought, frost, floods, and even over-production have caused critical hardships for long periods of time. As I see these conditions, I am constantly reminded of the counsel given to the membership of the Church through the Welfare Programme, that where possible we should store a year's supply of commodities to help us over a critical period.

Usually, people who have the faith to follow the counsel come through with little difficulty. Others must depend entirely upon the goodness of someone else for assistance.

In pursuing this idea further, I reflect back to two periods which are indelibly imprinted upon my mind: One, the years of depression when our stores were stocked with all types of commodities, but 50% of the people had no means with which to purchase them; and the other as we entered war with other nations of the world and discovered a reverse situation when most of us had money, but many items that we commonly use such as soap, meat, shoes, sugar, cloth, and fats

were very scarce in our stores. Generally speaking, these commodities form a basic need in every family. It is my feeling that because of these extreme situations, the Lord—through His servants—gave to the Church a programme which, if followed by the membership, would greatly alleviate the suffering and difficulty that might normally come through these conditions.

Another great service frequently rendered is the willingness of people to help one another in cases of disaster. I have observed a number of such instances where the united effort of members of the Church in a community, functioning under the Welfare Programme, have been way ahead of any other agency in bringing help and comfort to those stricken. While reporting one of these demonstrations to the Governor of the State of Utah, who is a non-member, he exclaimed that should he ever be in difficulty he knew of no one he would rather have come to his assistance than members of the Mormon Church.

We, near the Headquarters of the Church have seen this great programme grow in ability to provide the necessities of life for those in need. We have seen the erection of storehouses as distribution centres. We have seen the sick taken care of in our hospitals. We have seen many inactive people restored to activity through our affiliation and association while helping one another. Members have received many blessings individually.

Frequently, we hold Welfare Meetings with ourselves and our families. We do not call them Wel-

fare Meetings, but literally, they are. A physical body requires constant attention. For instance, if we are sick, we desire to get well. If we are tired, we want to rest. If we are hungry, we wish to eat. If we are cold, we want to get warm, etc. Besides this, we need clothing, shelter, and the many other comforts our body requires. This is what commands a great deal of our effort, our energy, our time, and our finances. This can be multiplied, to a family, then to a ward or stake, and others living in various far away parts of the Church. The fundamental principle of learning how to take care of ourselves is extremely important, and to do it the Lord's way is still more important.

We have observed many programmes adopted by governments, states, counties, etc., established to provide for those needing assistance; but the fallacy of all these programmes is that people generally get something for nothing. We have been taught by our Church since the beginning that the labourer is worthy of his hire and that the idler shall not eat the bread of the winner. When these basic principles are applied in our programme—people who receive, work for that which they get. This means that our programme could endure when all others fail. Here is an example. If we own a piece of property, and on it we have some beef cattle, we have the benefit of the beef; the hide can be tanned into leather, and the leather made into shoes. These projects can all be performed by people who are getting assistance from the Bishop's Storehouse. As long as we produce that which

we consume in our Welfare Programme, we should always have the necessary items to take care of the less fortunate. If we apply this same principle on a personal basis, and put away in good days to assist us over the lean years just as Joseph of Old did, having prepared for the seven lean years during the seven fat years; there is no question in my mind but that the Lord's Programme stands head and shoulders above any other so far established to take care of the people.

As in many of our other activities, we have those who are faithful and those who question the teachings of our leaders. My observation has shown that those who heed the counsel, receive the blessing whether it be in the Welfare Programme, through the payment of Tithes and Fast Offerings or adherence to some other principle essential to our salvation. Those who question the wisdom given by the Lord through His servants are those who almost always experience difficulty.

Our sympathy has been directed many times to the serious problems that have confronted our saints in European countries. We sincerely hope that they will not recur again. However, the best insurance against these serious situations is to follow the counsel given us from On High, to prepare against hardships that come through no cause of our own.

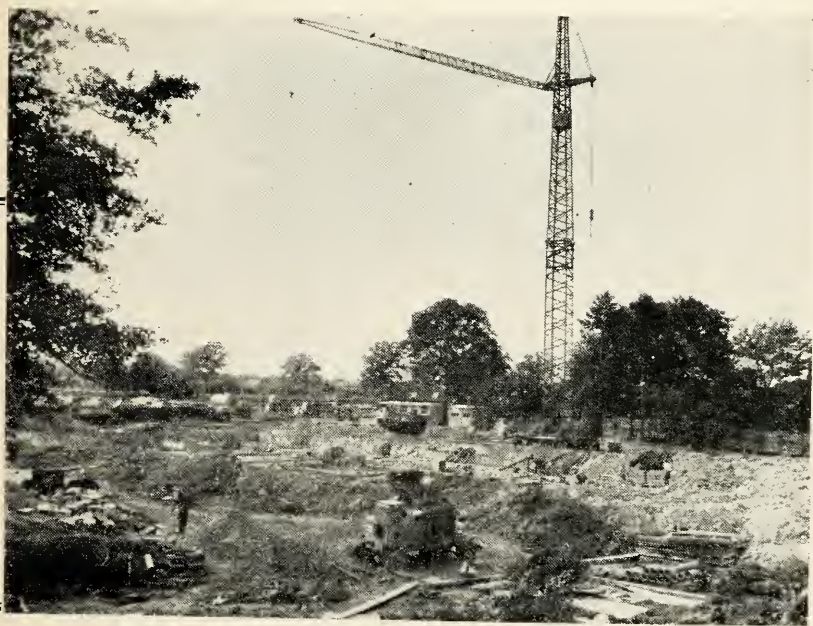
In America, we have enjoyed a period of great prosperity, and it has been rather difficult to educate our people that in these good times, we should prepare for emergencies that might arise.

The Lord has said, "The poor we will always have with us." Blessings will come to those who provide for their needs; and thus, in my opinion, the fundamental principles in the Welfare Programme will be enduring.

My great desire is that we will have the faith to carry out the injunction to be our brother's keeper, and reap the reward that comes from being "doers of the word."

London Temple Progress

The huge German-manufactured crane shown in the picture was recently erected at the temple site. It has a mast 90 feet high and a jib 90 feet long and is now being used for the actual construction work. The crane was brought to the site by road on three large transporters and has been constructed on rails which run around three sides of the site so that it can be moved very easily. Before it could be used, 17 tons of ballast had to be loaded into the ballast tanks at the foot of the crane.



WORK

ELDER DAVID K. HART

IF there is one characteristic that distinguishes a good Latter-day Saint from the rest of the people of the world, it is the fact that he is always busy doing something. The Latter-day Saints have often been called the hardest working group of people in the world, and that is a distinction of which we may be proud. Can you imagine anything worse than a world in which there was no work to be done, no tasks to accomplish, no obstacles to overcome? That would be a terrible place, and I am positive that no right-thinking person would ever want to inhabit such a world. We have work to do now, and also have the promise that we might have work to do for eternity.

But, in order to be effective, work must be organized to achieve a single objective. Work without direction benefits no one. Therefore, if we work in this Church, it is done in conjunction with other men and women, that we might better obtain that single objective. And, in working with our fellow members, we must remember to work in harmony, and as a single, composite team. Might we not then say that the works of our Church are studies in teamwork? And, if this is true, then we should find out exactly what makes up a "good team."

I feel that there are three basic attributes that constitute a "good

team." First, devotion to the cause; second, respect for authority; and, third, love among participants. Perhaps we can deal briefly with each of these.

We can call to mind many instances of devotion to a given cause, history is full of them. The most successful ventures enacted upon the pages of history were done by devoted men, who wavered not at all in their singleness of purpose. But, how may we gain this devotion to cause? First, we must be convinced that our cause is a just one, and, as members of the Church of Christ, we can rest assured that any undertaking sponsored by this Church is a just one. Once we see the job to be done, then we should attack it without delay, and work to the full extent of our collective abilities, until it is successfully completed. We cannot shirk, for, the Lord has expressly commanded us to continually labour for the upbuilding of his Kingdom.

Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways.

(Doctrine and Covenants 75:29)

Again, the Lord has given us another commandment, which, though directed to missionaries, applies equally well to every member.

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

(Doctrine and Covenants 60:13)

We only have one temporal existence in which to prove ourselves to our Father in Heaven. With this short span of "three score and ten" years, dare we waste any time in idle loafing?

The second principle of a "good team" is respect for those delegated to lead us. Again, we might go into history and find the many, many instances of men who obeyed their leader's slightest command, instantly, and the great works which such organisations did. The whole purpose of the discipline in military life is to so condition men that they will immediately follow the commands of their superiors. Now, our Church is not run like a military unit, nonetheless, we must apply the same principles of effective action in both cases. We know that those who are leading us are called of God, for a specific purpose. They are to exercise their authority judiciously, and with prayerful wisdom. Therefore, when we are called upon to do certain jobs in the Church, we should put ourselves completely at the disposal of the person or persons in charge of our group. That doesn't mean we have to be blindly obedient, but instead, knowingly willing. I know that all of the Saints the world over would immediately fulfill a request made by the First Presidency of the Church, without argument and

time wasted. But, is it not just as important that we follow willingly the men that the First Presidency have placed in authority over us?

Lastly, there must be a spirit of love among the members of any group working for a specific purpose, if they hope to achieve any amount of success. If there isn't, then we will soon find ourselves working at cross purposes with each other. We must love and respect one another, in order to work together harmoniously. One of the most insidious devices Satan has to break up an effective team, is backbiting. Anything we say about another person should be constructive, and said with a spirit of love. Apply this test to every word we say about another; first, is it true; second, is it necessary; and, third, is it kind? The Lord condemns gossiping and backbiting in no uncertain terms.

Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

(Ecclesiastes 7:21-22)

And, in latter-day scripture:

And now a *commandment* I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

(Doctrine and Covenants 93:43)

Let us then sum up our thoughts on this subject. We as Latter-day Saints, have a heritage of useful works. We should, therefore, expend our most diligent efforts in the work that the Lord has given us to do. There is nothing in this

world more important to us, and to our fellow men, than the Gospel of Jesus Christ. In order to keep this testimony which we have, we must work, and be active in the Church at all times. And, in order to be effective in the work that we do, we must work together as a team. The three principles which will make our team a "good team", are; first, devotion to the cause; second, respect for authority; third, love among the members. We may obtain these desired ends only by faith and prayer, then hard work.

As members of the Church of Jesus Christ of Latter-day Saints, we have been given blessings far in excess of any that have been given upon this earth. For these, we owe a debt to our Father in Heaven, and to pay that debt, we must continue in activity in this Church. This is our responsibility.

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

(Doctrine and Covenants 82:3)

FAITH AND WORKS

Elder Richard L. Evans, Jr.

TODAY, unfortunately, there are many men who profess Christian belief of a type and yet will not allow that belief to work as a source of action and happiness in their lives. Some have gone so far as to say that faith alone is sufficient, that nothing else is necessary, that the living of the teachings of the Saviour is not essential to our happiness either in this life or in the life to come. There are those, on the other hand who would sincerely like to conform their lives to a Christ-like pattern and yet seem to lack the faith and the strength to do so. And there are many who look upon religion as something confined merely to the Sabbath Day and concerned only with matters ordinarily called spiritual, something to be put on and taken off like a coat, and with little or no

place in their everyday activities during the week.

Apparently, the word "Christian," often carries a far different connotation today than it did nineteen centuries ago. The true "believer" of New Testament times was one who was called upon to undergo much ridicule and persecution, and yet he found more purpose and happiness in life—and in death—because he understood and followed a divine way of life and salvation. His faith was great, but he never let it become a substitute for activity and work. Instead, his faith was his motivation to "do the will of the Father which is in heaven," and his obedience or righteous living was what brought forth the blessings of heaven upon him.

It is very true that faith was and is the first, and one of the most

important, principles of the Gospel. No man ever acquires too much faith in the truths of God, and "without faith it is impossible to please Him." For this reason the prophets have always urged the people to build on such a foundation and to be moved not from their convictions.

But faith is effective only as it gives us purpose and strength to do more; it is only effective as it helps us to apply all of the commandments to every day and every activity of our lives; it is effective only as it allows the Gospel to become a set of activities rather than merely a set of beliefs. The only personal growth that you or I will ever receive from the teachings of Christ will depend on how well we are able to live those teachings. The only value that any of the commandments ever holds for us lies in our ability to obey them.

I recently heard a very fine woman, a convert to the church with her family, remark that to her the Gospel meant the opportunity to improve herself and to unselfishly serve others. I thought that this reflected a wonderfully honest and willing attitude. Her faith carried no thought of complacency; instead, it was strong enough to serve as a stepping stone which elevated her to where she could see the greater responsibilities and opportunities ahead.

Dead faith, faith without activity, without results was never responsible for anything worthwhile getting accomplished in this life. The Latter-day Saints have a heritage that furnishes many powerful examples of this truth.

We're all familiar with the stirring and inspiring story of the

Mormon pioneers—how they were persecuted by mobs, how they were driven from their lands and homes and possessions time and time again, often forsaking even family ties for their greater love of the truth. They finally made their historic trek across a thousand miles of uncivilised wilderness. Thousands of them walked the distance pushing and pulling their few belongings in their crudely constructed handcarts, and hundreds of them gave up their lives along the way from sickness, starvation and exposure. And yet their willingness to sacrifice brought them spiritual strength and, eventually, even deliverance from their physical hardships. Every step they took was a step of faith and the results of that faith led to a firm establishment of the Kingdom of God once again upon the earth.

From this time on the Latter-day Saints have continued to be known as a people of activity, a people who live and work together in providing for one another both spiritually and temporally.

This same faith and this same willingness in the Church today is producing great works as the Welfare Programme, the tithing system, its programme for youth and many others including obedience to all the commandments of God.

But we must watch and be careful that we are just as diligent to these responsibilities today as our forefathers were to their own situation many years ago. Oftentimes the little things seem to serve as more of a stumbling block than the bigger ones. I'm sure that it's just as easy today for us to avoid living the Word of Wisdom, to sidestep paying our tithing, to evade putting

in an hour of two on a Welfare project, or to shrug off a teaching responsibility as it would have been for those pioneers to back down from the problems that confronted them.

We can all see the logical value and blessings of these great programmes of our Church today, but unless we also become and remain strong and regular participators, these things will be of little benefit in our lives. In fact, it is often better not to understand truth than to have a knowledge in it and then to avoid our responsibility to it.

By the standards of the world, the Gospel is never going to be easy to live in the way that it should be lived. There'll always be temporal inconveniences and problems attached to joining the Church and continuing to live as a good member of the Church. There always

has been and there always will be when the Church of Christ is functioning on the earth under His guidance. If this wasn't the case, it wouldn't be so worthwhile.

We of all people ought to be able to realise very easily that if we devoted our whole life to the work of the Lord, we'd still be in debt to Him for the many blessings we have. We have been blessed with restored truths and with much understanding. The opportunity and the obligation is ours to grow and to develop individually and with one another, to live happier and more useful lives. But let us have the faith and let our faith make us work and grow, and by our fruits the world will continue to recognise us as a "peculiar people", who have found the true meaning of the Gospel in activity—in helping ourselves and giving service to others.

Book Review . . .

THESE BOOKS ARE AVAILABLE NOW

Lehi in the Desert and World of the Jaredites.

Hugh Nibley, Ph.D.

Bookcraft Publishing Company,
Salt Lake City, Utah, 1952, price
13s. 6d.

Dr. Nibley is perhaps one of the most noted scholars in the world today, and is now teaching at Brigham Young University, in Provo, Utah. He is a very good member of the Church, and his

primary concern in writing for publication, is to more fully corroborate the claims of the Church, by scholarly research. In this volume are two books, both upon the *Book of Mormon*.

In the first section, LEHI IN THE DESERT, Dr. Nibley takes the story of the wanderings of Lehi and his family in the wilderness on the Sinai Peninsula, and proves by means of history and philology that the story is absolutely true. He does

the very same thing in the second section, **THE WORLD OF THE JAREDITES**. Here, Dr. Nibley traces the movements of the Jaredite civilisation in Ether, and shows how their every action is historically accurate. This book is brilliantly written in very readable style, and is a book that the whole family may read with interest.

We know that the testimony of the *Book of Mormon* lies in prayer and study, and Dr. Nibley emphasises this point. We know that the "Glory of God is intelligence," and one of the most vital fields in which we should gain knowledge is concerning our scriptures. This is a very excellent book and should be included in every good Church library.

Matthew Cowley, Man of Faith.

Henry A. Smith

Bookcraft, Salt Lake City, Utah, 1954, price £1.

In December of 1953 one of the most beloved members of the Quorum of the Twelve passed away. It was a great shock to the

members of the Church, and many non-members, to learn that Elder Matthew Cowley had died. He was universally one of the most beloved men in the Church, a man with an unshakable faith, a deep spirituality and a rich sense of humour. Wherever he went, he won friends, and made lasting impressions. It was with much happiness that his many friends saw this book published, a history of a wonderful life.

Brother Smith has faithfully written the life of Matthew Cowley, and made it a point to bring out many of the faith-promoting incidents in his life. Also, in the back of the book are given many of Elder Cowley's talks and writings, which will prove very inspirational to the reader.

I would very highly recommend this book to all members of the Church as being very inspiring and memorable. It is the type of a book that one likes to read just before retiring, or whenever the cares of the world get a little too heavy. It is certainly a must for every Latter-day Saint library.

“One” to be Cared For by the “Ninety and Nine”

ELDER JAMES E. CHAPMAN

JIM and Margaret were attending the annual county "Barn Dance" held this year in the local town fair ground's pavilion. Called to the telephone, Jim was unexpectedly struck by what seemed to be

the greatest blow of his life. That cutting of hay he had stored in his barn at the beginning of the summer, the cutting he had thought a bit damp at the time, had suddenly ignited itself. His new barn, his

equipment, all of his winter feed, and many of his life-long and hard-earned dreams were disappearing into flame and smoke. As he raced madly homeward to the scene of his raging chaos, he missed a turn in the road, lost control of his car and turned over. Margaret was uninjured, but Jim's legs were both broken. Pathetic? It was indeed!

In character, this story is fictitious. In principle and event, it is very real and true. The conditions have occurred over and over again in the pages of life. Predicaments such as Jim's and Margaret's arise too often in the annals of the agricultural world. What here was to be done? What could be done? Jim had 60 cows that needed to be milked the next morning—they had to be fed. There was work to be done in the field; Margaret was in a state of shock; three children had to be readied each day for school; a baby had to be cared for. So much depended on what now was no more present.

Could life tarry a moment for its unfortunate stragglers? Impossible! Jim lay regretfully in the hospital. Could time reverse itself? Could he go back and right the mistake of putting damp hay into the barn and of driving too fast? Foolish thinking! Words of sympathy are here appropriated; love and understanding soothes the agonising mind. But could words of sympathy milk Jim's cows the coming morning? Could they create the feed for their stomachs? Could they mend Jim's legs and rebuild his new barn and secure new equipment for the now neglected field work? Could they care for his four children during the recovery of his wife in shock? Of course they couldn't! Jim's

Bishop knew this and before the flames had digested their fat and helpless prey, he had begun to act.

For Jim and his dear family the great welfare programme of The Church of Jesus Christ of Latter-day Saints had been inaugurated, which is the temporal application of the Gospel of Jesus Christ to those materially in need. In the Biblical sense, Jim was now the "One" to be cared for by the "Ninety and Nine".

Before Jim and Margaret had reached the hospital the Ward Bishopric had arrived at the fiery scene on Jim's ranch, appraised the situation, and were in the midst of making arrangements as to what was to be done. Phone calls were made; other brethren were summoned. Because the barn and milking equipment was destroyed, Jim's herd of cows was split three ways by three brethren who volunteered to take Jim's cows into their own herd. The Bishop's wife took the baby and one of the Relief Society sisters took the other three children.

During the weeks that followed and under the supervision of the Bishop, Jim's barn was rebuilt, his destroyed equipment replaced, his cows milked and cared for, enough feed was provided to see him through the winter, his essential field work performed, and his family cared for.

"Through what medium"? the world asks, shocked and astounded as it gazes in bewilderment. "Marvel of marvels", through what medium can this be? We answer and say: "Through the medium of service and sacrifice motivated by the love that the Gospel of Jesus Christ stimulates in us for our fellow man and the concern for his

earthly welfare and happiness. One could not expect any less from true Christianity. One sins against God when he becomes satisfied with less or is passive in expecting it.

What good could the Gospel of Jesus Christ do us spiritually if it could not provide for our temporal welfare? What good is the Gospel of Jesus to us if it is not practical and tangible, something that we can apply to every phase of our everyday life? How greatly blessed we are as a people in this day and age when the world gropes blindly for something that we practically take for granted, for something that is as natural to us as life itself.

The great welfare programme of the Mormon people was instituted by God through divinely chosen prophets and apostles. Brother meets brother on the common ground of service to the Lord, fighting a common evil with a common will in giving a whole people a growing consciousness and appreciation of their own strength in helping others to help themselves. The welfare programme is the pathway to the "temporal salvation" of the needy, the helpless, the under-privileged, and the dependent. IT IS BASIC CHRISTIANITY IN ACTION.

THE STORY OF A CONVERSION

Bro. Harold Crookell

"**H**AVING been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost—Amen". These sacred words, spoken by me for the first time, sealed a sequence of events far more unusual than any story of fiction.

Two years ago, as a Congregational Sunday School teacher, I experienced the first mild awakening of my hitherto dormant spiritual qualities. For three years I had been teaching children in a manner of which I should now be quite ashamed; the Holy Spirit was certainly not my companion. This

apathetic attitude was prevalent amongst many other of the teachers, and consequently I felt more self-satisfied than out of place. My attention, however began to be more constantly attracted by the example set for me by our Sunday School Superintendent. To me, an insignificant onlooker, his life seemed to be guided by strong principles; it was full and contained qualities which I admired, respected and sometimes envied.

"I'd love to," I replied to his kind invitation; and thus began the first of a long series of visits to his house. The object was the preparation of better lessons for my class,

but in arriving at this objective my opinion of our Superintendent became justified. One thing in particular held my interest and contributed to the regularity of my visits to his house. His wife was a Mormon. This intrigued me always.

It soon became apparent to me that our Superintendent was not entirely popular amongst the older Sunday School teachers, and this clique ultimately, by a freak of democracy, had him ousted from his position. I was shocked and amazed, but he took it quite calmly. He had prayed for some time to be released from this responsibility. Our association continued and I found myself learning more about Mormons. Strangely enough the Superintendent did most of the explaining with obvious dexterity and conviction; a very impressive feature in itself.

The effect of this was a desire in my heart to pass on the new and wonderful principles I had learned about God's plan of salvation. How I longed to have a class of older people who could think clearly for themselves, but the possibility of changing classes was, I realised, very remote. It was not enough to talk just with my friends and associates about the Gospel, I wanted to teach it to others as I had had it taught to me, but my class averaged only 8 years of age. I prayed about my difficulty for the first time. I prayed with a positive object in view. The result was startling. Within minutes of my kneeling in prayer, my brother asked me would I like to take over his Sunday School class (aged 14-15). The change took place forthwith. I rushed to tell the ex-superintendent about my remarkable experience.

To me it was a revelation that prayers are actually answered. His understanding smile however depicted that he had known this for some time. Try as I might I could discover no logical reason why my brother should feel disposed to change his class, but he did, and thus began another beautiful episode in my life.

Simultaneous with these events, my curiosity over the Mormons had grown to the degree that I asked to have meetings with their missionaries. I had great expectations of these meetings, and they were entirely fulfilled in the wisdom, love and humility shown to me by two young Americans. They were but twelve months older than myself. The meetings themselves were of singular beauty, and I really felt the presence of the Holy Spirit there. I learned about the restoration of the Gospel and all the first principles of it, and as my eyes were thus opened, the desire increased within me to spread this news to others.

The power of this desire was directed into my teaching with remarkable effect. I found a new sincerity within myself which caused me to teach with feeling and deep conviction. My class grew. Its attendance became regular. An adventure had been embarked upon, and as I began to convince my class of the great value of the first principles of the Gospel. I myself became absolutely convinced. Baptism, I knew was the next step; but what of my class.

By this time, many curious eyes had begun to turn in my direction. Very often my class remained after Sunday School for long discussions on the Gospel. This aroused the

suspicion rather than the interest of my fellow teachers, and I was always glad to have my brother stand by me. With earnestness I prayed to my Father in Heaven as to whether I should be baptized or whether I should stay teaching my class about the Gospel. "Do not procrastinate the day" was the answer I received and thus I entered the waters of baptism.

The blessings of Heaven were thereupon showered round about me. The friend whom I had grown to love so much, he who was once my superintendent, humbly entered the waters of baptism on the same day. Ten days later my brother also was baptized; and this was not all. Certain of my class, whose hearts I could see the Gospel had touched, desired to learn still more and gave up their evenings to this end. The time speedily came when they too heard the fullness of the Gospel from God's appointed missionaries. They began to frequent the church and soon they grew to love it. Obedience to God's answer to my prayer indeed brought forth such rich blessings, and this serves as a constant example and guide to my life now.

As my class advanced in knowledge and wisdom in the capable hands of God's chosen servants, I

began to advance in the priesthood. Always the friendship and love between us remained, bound by the same Testimony. Twelve months of sheer joy passed by in this way. These were months crammed with activity, learning and deep spiritual satisfaction. I advanced in the priesthood to the position of a priest, and shortly after I was thus ordained I was given the opportunity of baptizing two souls into the church.

I leave you to picture the ecstatic joy in my heart as one Saturday afternoon I held out my arms and welcomed into the waters of baptism two sisters who lives had become a part of me. They were, once members of my Sunday School class. Words just cannot express the great wave of happiness which engulfed my whole being as I, humbled by the power of the Holy Ghost, offered for the first time the sacred baptismal prayer; and two souls whom I loved so much became one with God.

Never will I forget the great lessons which my life has taught me. I write this article that they may be passed on to you, and I pray that it may help you as it has helped me to realise the mighty power which the Holy Ghost can have over the souls of men.

M.I.A.

Branches are reminded that M.I.A. dues should have been paid by the end of September. Branches who have not as yet turned in their dues should forward to the M.I.A. Board one shilling for every active member aged 14 or under and two shillings for every active member over 14 years of age. This money is used for postage, publication of programmes, and supplements to the M.I.A. Guide, printing of certificates, manufacture of badges, part of the travelling expenses of board members, and other expenses of the Board.

The Brigham Young University Track Team in Sunderland

SISTER GLADYS QUAYLE

AFTER weeks of eager anticipation on the part of the saints, the B.Y.U. Track Team, complete with vaulting pole, javelins etc., and lots of luggage, arrived in the Sunderland Station on Friday evening, July 13, and were welcomed by President F. W. Oates of the Mission Presidency, District President W. K. Daines, and Elders Olsen, Bayles and Martell. A bus was arranged to take them to the church where their hosts were waiting to greet them, and, two by two, they went forth to stay in the homes of the saints. It rained practically all day on Saturday, but the athletes visited the Bede Grammar School during the afternoon for a training period. Afterwards they were entertained at a concert given by members of the Sunderland Branch which they greatly enjoyed.

The Sabbath day dawned very dull and wet, but within the Sunday School and Sacrament Services the spirit of the Lord was manifest and a wonderful spiritual feast was enjoyed both by the athletes and the members. We were privileged to have with us, on this occasion, President and Sister Clifton G.M. Kerr and family, Coach Robinson and the members of the B.Y.U. team, Elder Rulon Schofield (a returned missionary), and Mr. S. Walton representing the Sunderland and District Men's Physical Association, also Elders Olsen and Bayles. During the Sacrament Service, which was attended by 147 members and friends of the Sunderland Branch, Coach Robinson

spoke on how the gospel should assist us to conduct ourselves in life as players do in the athletic field. We should be able to accept defeat in the same manner as if we had won, and must live our lives according to the rules of the gospel of Jesus Christ. Mr. S. Walton then welcomed the team to Sunderland on behalf of his association and stated it was a great privilege for the town to have been selected to have the honour of the athletes performing here, and that everyone was looking forward to the friendly meeting to be held the following day at the Bede Grammar School. President Oates then called upon the Branch Choir who sang "All in an April Evening". The final address was given by Mission President Clifton G. M. Kerr who spoke on social relationships, the welfare plan, tithing, and the great missionary system of the Church. There was a wonderful spirit throughout the services and our hearts were full of gratitude to our Heavenly Father for the blessings He had bestowed upon us. Members and non-members alike were touched by the spirit of love which had been manifest and by the words spoken unto us by our beloved President.

Contrary to the weather we had been experiencing, Monday dawned with brilliant sunshine which lasted throughout the whole of the day. Brother Kimball remarked afterwards, "The more I think about it, the more I realise Monday was an answer to the

prayers of the saints!" During the morning the track team visited Messrs. James A. Jobling's Glassworks and saw the whole process of Pyrex-ware in the making. This was most interesting and instructive. Afterwards they visited the Bede Grammar School where the athletic meeting was to be held in the evening, and then returned to the church where lunch was served by the Relief Society Sisters. At 3 p.m., they were received by the Mayor of Sunderland, Alderman T. H. Cavanagh, in the Mayor's Parlour of the Town Hall, and officially welcomed by him to Sunderland. They were also introduced to Mr. W. Thompson, the Director of Education, Mr. P. J. Gillespie, Organiser of Physical Education, and Mr. R. I. Rand, Chairman of the Sunderland & District Men's Physical Association. The Mayor showed the team his chain of office, which together with the Mayoress's chain, is insured for £3,000. Also the Mace which is carried before the Mayor in all processions. He then took them round the Council Chamber and explained the functions for which it is used. Needless to say many cameras were clicking so that the team will have a record of this occasion.

After the reception the team rested for a little while, and then climbed into the coach to attend the friendly meeting arranged with the athletes of the Northumberland and Durham A.A. On arrival at the Bede Grammar School we were happy to see the American Flag flying alongside our own Union Jack on the entrance gates. Seating accommodation was arranged for many notable people including the Mayor and Mayoress of Sunder-

land, Mayor of Durham—Councillor Thurlow, Mr. & Mrs. W. Thompson, and some of the Town Councillors. President and Sister C. G. M. Kerr sat next to the Mayor and Mayoress of Sunderland, and seats were also provided for many of the saints. We were really thrilled when the team in their blue track suits were presented to the Mayors of Sunderland & Durham, and then stood to attention whilst Bro. R. Heywood played the American National Anthem on his trumpet, followed by the strains of our own National Anthem. How proud we were of their fine physiques—due to living the principles of the gospel of Jesus Christ—and how grateful that we belonged to a Church which could produce such wonderful examples of manhood! The team put on a wonderful display against the best athletes in Northumberland and Durham—winning nine firsts out of fourteen races. The result of the competition was a narrow win for the B.Y.U. of 70 points to 68. (This was due to the fact that we were only entering one competitor in most of the races, consequently for every first we got, they were taking points for second and third places.) The sun shone brilliantly and between three and four thousand people witnessed the event. (Incidentally Mr. P. Gillespie informed us on Wednesday that the 'phone had never stopped ringing on Tuesday with callers ringing up to say what a wonderful display—one from Scotland went so far as to say it was the finest athletic event he had seen in Sunderland).

On Tuesday the B.Y.U. track team were guests of the Sunderland Education Authorities and

were taken by motor coach to the City of Durham where they were welcomed by the Mayor, Councillor Thurlow. They were then introduced to the Dean of Durham who conducted them personally through the ancient Cathedral—part of which was built in the tenth century. It was very interesting indeed from a historical point of view, and the architecture was very much admired. After leaving the cathedral we walked down the "Monks' walk" to the riverside where the River Wear winds its way peacefully amongst beautifully wooded scenery. The weather was not very kind and it was rather dull, but the reflection of the trees on the water was very beautiful. Lunch was served at the Royal County Hotel after which we were escorted personally by the Mayor through the Castle at Durham and here again learned much of the City's history which was most enlightening. We admired the paintings, tapestries, and architecture in this ancient Norman stronghold which has been built for so many centuries and was never conquered. We then visited a carpet factory and saw many intricate patterns in the making—Durham carpets are noted throughout the world. Afterwards we visited the Town Hall and Mayor Thurlow showed us the Mayor's Chain, Mace and Sword and told us the history of Durham, and the Guildhall. Returning to the County Hotel we indulged in light refreshment and then boarded the coach to return to Sunderland.

At 7.30 the same evening we went to the Seaburn Hall where we were again entertained by the Sunderland Education Authorities

to a dinner in honour of our visitors. Tables were beautifully decorated and an orchestra played in the background during the meal. Both National Anthems were played and sung and toasts were drunk to the Queen and to President Eisenhower. A four course dinner was served which was really delicious. Afterwards Mr. R. Rand, Chairman of the Sunderland & District Men's Physical Activities Association, acted as Toastmaster and called upon the Mayors of Sunderland and Durham who both expressed great appreciation for the privilege of entertaining the B.Y.U. team whose conduct they greatly admired. Mr. Rand also thanked the B.Y.U. team and Coach Robinson for the excellent display on Monday evening and expressed the hope that they would again return to Sunderland. He then presented each member of the team with a miniature replica of the sanctuary knocker on Durham Cathedral whilst everyone sang "They are Jolly good Fellows." Presidents Kerr and Oates, also Mr. W. Thompson the Director of Education, were presented with door-knockers of Durham Cathedral. President Clifton G. M. Kerr responded on behalf of the B.Y.U. Track Team and gave a wonderful discourse which was greatly enjoyed by all present. He stated the difference between the B.Y.U. University and the State Universities was that the students in the B.Y.U. were taught under the direction of the spirit of the Lord. He expressed his appreciation of the wonderful way in which the Town Authorities had received the team and said he would never forget their kindness. He too hoped that

the team would be able to return to Sunderland. President Kerr talked of his Grandfather and Grandmother Kerr who lived just twelve miles away in Newcastle but who had emigrated to America and it was his grandmother's proud boast that the shoes she bought in Newcastle were still in perfect shape when she landed in Salt Lake City after travelling 1,300 miles across the desert. Had it not been for his grandparents emigrating President Kerr might himself have been sitting in the seat of the Mayor as he was interested in politics, having spent sixteen years in legislature. (This caused much laughter). He mentioned how two humble missionaries like these two boys (he motioned to Elders Bayles and Olsen to stand) had called on his grandparents who had the good sense to accept the gospel of Jesus Christ when they heard it. President Kerr then talked about some of his missionary experiences when he was in England about twenty-five years ago, including an incident regarding "a pinch of salt" which brought forth roars of laughter. He concluded with the hope that our two great Countries would always

continue to be allies in the cause of freedom.

To the strains of "Auld Lang Syne" we held hands and sang the old refrain with the hope in our hearts that this spirit of love and friendship would always continue and be productive of much good. Many new friends had been made and always in our memories will remain the good fellowship extended to the Church by the Education Authorities.

The B.Y.U. team had to continue their journey to Manchester to take part in the Police Sports and whilst we wished them success in all their undertakings, our hearts were heavy as we said *au revoir* to the dear friends we had made. Their stay in Sunderland has brought great joy to the hearts of the saints and given us renewed determination to serve our Heavenly Father and spread the good news of the restoration of the gospel of Jesus Christ. It has been a blessed privilege to associate with these fine young men and we all echo the words of the old Scottish ballad:

Better lo'ed ye canna' be
Will ye no come back again?

BRITISH MISSION

Branch and District Activities

Birmingham

The M.I.A. which was recently organised in the Northampton Branch is now going forward in great strides. Under the leadership of Brother Frank Culley and Sister Sylvia Neale the programmes are very well arranged. The meetings

usually consist of a ten minute talk, $\frac{1}{4}$ hour working on a project, one hour of games or other activity. At present the project is making leather purses and wallets. The Branch will be happy to accept any orders, the prices are moderate and samples will be sent on request.

A Birmingham Corporation double-decker bus was hardly sufficient to hold the Saints from Birmingham Branch on July 22, for on that day they visited Drayton Manor Park, Tamworth. This was the annual Sunday School outing and was a huge success. During the day cricket and various other games were played in the Park.

Sister Dorothy S. Makin, the daughter of Elder George Makin, President of the Fourth Quorum of Elders, left for Salt Lake City on June 14, in the "Queen Mary". She will live with her sister Margaret and her brother-in-law Elder Derrick Craig. Sister Makin was the Branch Sunday School Chorister and also a Primary Teacher.

Shakespeare would have been mightily surprised on August 25, if he could have viewed his beloved green at Stratford-on-Avon, for he would have seen a crowd of men, women and children playing baseball with rare old gusto. They would probably have given him a tract on the Restoration and then drawn him into their game for they were Saints. This was the annual District Outing and it lacked nothing. While the sun shone games were played and when it rained the group sweltered in the bandstand and sang hymns including "Come, Come Ye Saints". When the rain ceased, two boats were hired and the Saints became pirated. They ventured abroad upon the ocean of the river then when the journey was over they stepped ashore and caught the train home.

Bristol

On July 1st, Brothers Ramon Betteridge, Clive Figures and John

Hall received the Aaronic Priesthood Award for high percentage in all Church duties.

A Rose Ball was held at Bristol on August 11, sponsored by the MIA-Maids and Scouts of the Bristol Branch. Elder and Sister Benion together with President and Sister Kerr were there watching the 140 who attended thoroughly enjoying themselves to the music of Gordon Smith and his Band. Brother Arthur Jones of Weston-Super-Mare was M.C. The School Hall where the dance was held had been lent by the Bristol Youth Committee of which the Bristol M. I.A. are members, was tastefully decorated with pink, white and silver hangings and roses made by the MIA-Maids and Scouts under the direction of Sister Pat Perry.

At the second session of the Bristol District Conference on August 12, Sisters Lavinia Joy Figures, Deidre E. Stanbury, Caroline A. Saunderson, Maddeline Jones, MIA-Maids of Bristol Branch and their teacher Sister Pat Perry, were presented with the M.I.A. Joy First year award certificated and pins by Sister Irene P. Kerr. Sister Janet Cotten Betteridge of Cheltenham also received her Silver Gleaner Pin.

Hull

The Hull Branch held their fortnightly social activities on August 11 and 25. On the former a dance and social was held at which two guest artists, local Festival winners, provided the entertainment. August 25 was the occasion of the Hull District outing to Roundhay Park, Leeds to meet members from Leeds and Sheffield Districts. A good time was enjoyed

by all with sports and entertainments and of course a wonderful get together with the Saints from other areas.

This month too saw the Sunday School outings take place, on August 22 the under tens, fifty of them set off for Withernsea where a really beautiful and enjoyable day was had. This was the only day in the week when the sun was present and the rain absent. Prior to this, twenty of the over tens had enjoyed a conducted tour of the city of York under the direction of Brother Spurr. Unfortunately the weather was not kind, but the places of interest were sufficiently close and absorbing to counteract any adverse effect.

Hull Branch Relief Society held their annual outing, this year following the children to York where they were conducted around the places of interest by the York Relief Society who afterwards entertained them to tea at the York Chapel.

August 30 was the culmination of a wonderful month of activity when Brother and Sister Bennion visited Hull and the Saints were able to partake of the wonderful spiritual food which they brought.

A farewell social was given in honour of District President Bruce Robinson on August 31 which was attended by over ninety people. The M.I.A. presented a play, the Priesthood sang Hill-Billy songs, Brother Michael mimed to Kay Starr records and many other excellent items were presented. The compere was Brother McCabe and refreshments were provided by the Relief Society. President Roberts then presented President Robinson with a specially baked cake and a hand-

embroidered table-cloth for his mother.

A Jumble Sale was held at York on August 13 at which £6 6s. 8d. was raised towards M.I.A. funds.

Leeds

On August 12, Elder Hippard and Brother Dennis Livesey were sustained as First and Second Counsellors in the Branch Presidency and Brother Brian Hillen as First Assistant in the Sunday School of the Huddersfield Branch.

Liverpool

Preston Branch held a social on August 31 as a farewell party for Sister Elsie Johnson who is leaving with her three children to join her husband in Canada. A very enjoyable evening ended with presents being handed to Sister Johnson from the Branch and Relief Society.

A Conference trip was arranged by Burnley, Nelson and Accrington Branches. Thirty-two of the Saints took advantage of the opportunity and made the outing very successful. On the return journey hymns and songs were sung. The Conference will always remain dear to the hearts of the Saints who attended and everyone felt the sweet spirit that accompanied Brother and Sister Bennion and President and Sister Kerr.

London

Newchapel Relief Society visited the Old Ladies Home at Dippen Hall, Blindley Heath on August 30, to give a light entertainment and to chat with the ladies who greatly appreciated the visit.

On September 4, Newchapel M.I.A. held an "Autumn Leaves "

social. At the same occasion they honoured the only three "Golden Gleaners" in the London District, Sisters Joan Cunningham, Lily Adkin, and Jean Silsbury (the District Y.W.M.I.A. President) with a corsage of cornflowers and a wheat-sheaf shaped loaf each. The novel entertainment, decoration, and Autumn grub were approvingly commented upon by those present.

Manchester

One of the highlights of the month was the Bi-District Conference held in the Lower Free Trade Hall, Manchester on August 26 which was attended by Elder and Sister Bennion and President and Sister Kerr. Although it was for practical reasons it was decided to merge the Liverpool and Manchester Conferences, it seems a wonderful augury for the future of our young people to have an opportunity to meet each other in occasions such as this. During the Priesthood Session, Elder Bennion asked for someone to step forward who had been in the Church for fifty years and various other periods were mentioned and people selected to come forth and give of their experience to help the newer members. Then Elder Bennion asked for someone who had just joined the Church to come forth and a brother came forward and said that at the last Conference he had been hovering in his decision and the Conference had helped him to make up his mind. This prompted Elder Bennion to ask if there was anyone else in this position and a young man was brought forward who had only been in this country for six months and was sailing back home to South Africa

on August 29th. He said that three months ago he had met a young sister in the Church and had become interested in the teachings and now he was looking forward to the time when he could be baptized. The rest of the day was one wonderful experience after another—the Free Trade Hall now is a hallowed place because it was the locale for two marvellous events, this Conference and the visit of the Tabernacle Choir last year.

A District Social was held at the Bury Branch on September 1 to pay tribute to two beloved Missionaries who have both served as Branch President and one as District President, President Peterson and Elder Thayne. Brother H. Crookell was in charge of the proceedings with Sister Joyce Heywood conducting. Several games—one very amusing one was wives dressing their husbands and seeing them off to work—interspersed with dancing which included "Bobbing up and down like this". Sister Jean Clarke on behalf of the District presented President Peterson with a travelling case and Brother Arnold on behalf of the Bury Branch presented Elder Thayne with a table lamp. Margaret Waring (aged 12) had baked two cakes which were presented to the brethren by Lorraine and Ruth Lomas. The Bury Primary and Sunday School children sang "Bon Voyage to you". (If it sounded like "Von Parage" who cared, the sentiment was there). Refreshments were served by the Bury Relief Society and the evening ended with the M.I.A. Supervisors and Presidents of the District singing "Now is the Hour" then

everyone joined hands and sang "Auld Lang Syne".

Bury Branch has been very happy to welcome Sister Sybil Hearsom of Colchester to two of its meetings this month. The members are very sorry to lose Sister Margaret Evans and her family, the Branch extends their love and best wishes to them in their new surroundings.

Oldham has appointed a new Primary Mother—Sister Elizabeth Killey.

Brother Edward Bardsley of Stockport, now in the R.A.F. passed out of his training period which he undertook at Padgate and we understand he is now stationed in Wiltshire.

Newcastle

Thanks to the generosity of Brother Stanley Worth and Sisters Joan Carbet and Leonora Edwards, the children of Darlington Branch were taken for an outing to the seaside on August 8. A picnic and games were enjoyed on the sands.

Newcastle District Sports were held at Crimden Dene on August 6 under the supervision of Brother Harry Gray and Sister Grace Andvig with the assistance of District President Daines and his companion. The competition was very keen and the M.I.A. Athletics Banner was won by Newcastle Branch. After the sports an enjoyable time was spent on the beach and glorious weather favoured the occasion.

Sister Cooper invited the Brothers and Sisters of Newcastle Branch to a "cocktail" party on August 15. Delicious fruit cocktails were served and the attractive buffet supper which was prepared

by Sisters Grace Andvig and Gertrude Cooper looked as if it had come straight from a magazine picture was as delightful to the taste as it was to the eye. Amusing games were then played. Sister Kathleen Munro causing much hilarity with her antics in the game of "Hokey Pokey".

Newcastle Branch Sunday School held its outing on August 25 and went to Warkworth. Sand castle competitions and sports had been planned but "rain stopped play" and a damp, bedraggled, but jovial crowd returned to the bus. Here all the prizes were placed in a bag and everyone "dipped". Fortunately no one suffered any ill effects from the wetting.

The Priesthood of Newcastle Branch entertained the sisters to a dinner on September 1st and as one sister said later, "We were treated like queens." After the meal the sisters were invited to adjourn to the lounge where dandelion coffee and a large box of chocolates awaited them. The brethren thought of everything to make the afternoon enjoyable and the dinner was cooked and served to perfection.

Norwich

Lowestoft Sunday School held its annual outing on July 28. Owing to inclement weather the tea was held in the schoolroom and afterwards a pleasant drive was had by the children.

On August 4, the Presidency of the Lowestoft Branch passed into the hands of Elder Aaron Jeppson who has as his Counsellors Brother Sydney Coleby and Brother Thomas Boar. Brother Henry Daniels was given a vote of thanks for the good and conscientious

work he has given the Branch whilst serving as its President.

Norwich Branch combined with the Saints from Sculthorpe Air Base on July 12, to give farewell to the Parlett family prior to their departure to the U.S.A. Brother and Sister Parlett were presented with a clock, their daughter Sally a powder compact and their son John a sheath knife. Each Auxiliary took part in the programme as a tribute to this fine family who worked unceasingly in the various positions they held in the Church.

The Relief Society of Norwich held an Open Night on July 18 to honour Sister Edith Parlett on her last evening with them. It was with love and gratitude that the sisters presented her with a brush, comb and mirror set to show their appreciation and esteem for the hard work she had done for the Society and the valuable advice she willingly gave to the sisters.

Norwich Sunday School went to Lowestoft for their Sunday School outing on August 18. Despite a dull start, the weather improved and allowed the Saints to enjoy all the fun of the seashore including racing on the sands for which prizes were given. An added attraction was the Punch and Judy show. Refreshments were served in the Lowestoft Branch Recreation Hall. Thanks is due to Brother William Mitchell and his committee for an enjoyable day.

A Cabaret Dance was held in the Co-op Hall, Ipswich recently. The tables were lit with candles and the effect was quite pleasing. The Cabaret acts were first class but unfortunately there was some technical trouble and the dance band was incomplete. Nevertheless a fine

spirit prevailed and everyone enjoyed themselves.

Ipswich will soon have a Wolf Cub pack and all eligible boys in the Branch are looking forward to this. Brothers Jack Jacobs and Ray Attwell Cub Master and Assistant.

Ipswich has had another spate of farewell parties recently and have said goodbye to District President Ronald J. Asper, Brother "Willie" Westenskow and Brother and Sister Bob Lindberg and family. All these fine Saints have endeared themselves to the members of the Branch and will be greatly missed.

Nottingham

Forty children and adults from the Eastwood Branch had an enjoyable Sunday School outing to Belle Vue, Manchester on August 18. Although there was continuous rain, everyone had a thoroughly good time. Sweets etc., were distributed to the children on the bus. There is credit due to the Sunday School Superintendancy for the excellent organisation of the trip.

Derby Branch held a dance on August 25 in aid of the Building Fund. Approximately eighty people from all parts of the District attended and a good time was had by all including the missionaries who joined in the games if not the dances. Sister Dewhirst worked very hard to make the dance successful.

Leicester M.I.A. opened their Winter Session with a visit to the Leicester Home Life Exhibition held at Granby Hall. A most wonderful evening was enjoyed by thirty members.

Scotland

Elder Fred Cumming has been released as Superintendent of the

Paisley Sunday School. The Auxiliary will miss his strong hand and help. Brother Gordon Chapman was set apart as Superintendent on August 19.

The Paisley Saints have been picking gooseberries out of the garden and making jam to sell in order to raise money for the Building Fund.

The August Primary Programme at Paisley was mostly taken by Non-L.D.S., children. Although they have been attending Primary regularly it was a first attendance at a Sacrament meeting for many of them.

Aberdeen Branch held an At Home on August 8 to raise funds for the Sunday School Picnic. It was held in the home of Brother and Sister Smith who provided refreshments for all those who came. A delightful evening was had by everyone. The actual picnic was held at Hazlehead Park on August 25. The children enjoyed themselves racing and a football match was organised between the men and women.

Sheffield

The children of the Doncaster Sunday School were assured of the finance necessary for their annual trip on Bank Holiday Monday as a result of a most enjoyable concert and social given to approximately ninety members and friends on July 14. The outstanding features of a well balanced programme were a play "The Lazy Princess" given by the children and two items by a childrens' chorus. The appearance of the "Dereham" fire brigade at the end of the programme almost caused a panic thanks to Brother Boyce.

Marriages

Coleby-Munsee. On August 25 the wedding of Sister Marion Helen Coleby and Brother Gary Munsee of Ipswich Branch took place in the Lowestoft Chapel. President Fred Oates performed the ceremony and the Chapel was filled to capacity for this very happy occasion.

Smith-Stocks. Brother James Leroy Stocks was married to Miss Margaret Yvonne Smith on June 16 in the Norwich Chapel. President Bert W. Martins officiated in the ceremony.

Births and Blessings

Brother and Sister Homes of Hull were blessed with a daughter born on June 30.

The two year old son of Sister Mary and Mr. Wilfred Brook of Huddersfield was blessed by Elder Edwin L. Hippard, on August 5.

John Robert, the son of Brother and Sister Robert Ballantyne, born on June 15 was blessed at Hull on July 8 by President Gerald R. Aubery.

The daughter of Brother and Sister James Ernest Holmes, born on June 30 was blessed by her father on August 6 and given the names Julie Ann. Brother and Sister Holmes are members of the Hull Branch.

On July 8 the son of Brother and Sister Turvey was blessed by District President Frank Bailey in the Birmingham Chapel and given the name Howard. Brother and Sister Turvey are members of the Northampton Branch.

The infant son of Brother and Sister Arnold of Bury Branch was blessed by Elder Lloyd Thayne on

August 12 and given the names of Robert Martin.

The son of Sister Margaret and Mr. Clarence Corbishley of Wythenshawe was blessed by Elder Lawrence M. Gregson on September 2 and given the names Richard Philip.

On August 5 the son and daughter of Brother and Sister Livsey of Darlington were blessed by Elder K. B. Kimball and President Andrew Hancock and given the names Graham and Margaret respectively.

Linda Anne Coull, infant daughter of Brother and Sister Joseph Coull of Aberdeen was blessed by Elder Wallace Penrose on August 19.

A son was born to Sister Mary Elizabeth King of Leicester on June 24. He was blessed by High Priest Ernest Higgins of Milcreek Stake, Salt Lake City and given the names of Stephen Eric.

Death

It is with regret that we announce the death of Brother Percy Boyer on August 17. The interment took place at the Chadderton Cemetery on August 22, with District President Peterson conducting the Funeral Service. The grave was consecrated by Elder Nielson.

Brother Boyer leaves a widow and several relatives in the Oldham Branch.

Ordinations and Advancements in the Priesthood

To the Office of Deacon

Brother P. Hester of Romford on September 2 under the hand of Elder C. Taggert. Brother Michael Peachey of Ipswich.

To the Office of Priest

Brother William Bradley Cooper of the U.S. Forces in the Norwich Chapel on August 12 under the hand of Elder Wesley Normine Jnr.

Brother Ernest Hewitt of Newcastle on August 19 under the hand of President Sydney H. Curryer.

Brother Ray Attwell of Ipswich.

Brother Stanley Worth of Darlington on August 5.

To the Office of Teacher

Brother Peter Bernard of Ipswich.

To the Office of Elder

Brother George Vousden of Romford on August 19 under the hand of Elder Ralph Gines.

To the Office of Priest

Brother Ronald Birks of Nun-eaton under the hand of President Vern Stembridge on August 26.

MISSIONARY ACTIVITIES

BAPTISMS:

Birmingham District

Ivy Elizabeth Brown of Rugby
Constance Yvonne Brown of Rugby
Joyce Susan Miles of Rugby
Doris Eva Tisdale of Birmingham
Dennis Edward Tisdale of Birmingham
Stanley Evans of Rugby
Alison Gordon Evans of Rugby
Leonard Evans of Rugby

Bristol District

Francis James Iles of Cheltenham
Elizabeth Rosemary Perkins of Plymouth

Gordon Martin Stuart Perkins of Plymouth
Marion Wheatley of Stroud
Frederick Greene of Stroud

Hull District

Marjorie Cook of Hull
Alice Cooper of Hull
Edith Shaw Parkinson of York
Rosemary Anne Hall of York
Andrew John Hall of York
Marjorie Joan Hall of York
Ernest William Henry Church of York
Kenneth Church of York
Joyce Vyner Church of York

Irene Scott of York
 Raymond Scott of York
 Ralph Scott of York
 Florence Rhoda Scott of York

Leeds District
 Matthew S. Brown of Huddersfield

London District
 Eva Gater of Romford
 Crole Tompkins of Oxford
 Ralph Delbert Griffith of Oxford
 Philip Arthur Gordon Rigby of Oxford
 Constance Evelyn Rigby of Oxford
 William Allan Dickey of Oxford
 Dolores Jean Dickey of Oxford
 Jacqueline Tompkins of Oxford
 Patricia Clark of Luton
 John Fredrick Shepherd of Luton
 Margaret Shepherd of Luton
 Gillian Lavender of Luton
 Olive May Lavender of Luton
 Ann Tedder of South London
 Elizabeth Margaret Hill of Luton
 William James Hill of Luton

Manchester District
 Joyce Margaret Roberts of Wythenshawe
 John Charles Howard of Hyde
 Sylvia Robinson of Wythenshawe
 Jennifer Corser of Wythenshawe
 Margarie Louie Corser of Wythenshawe

Judith Waring of Manchester
 Lynne Margaret Jackson of Wythenshawe

Newcastle District
 Nichol Cowan O'Ragan Munro
 of Newcastle
 Dorothy McKic of South Shields

Norwich District
 Raymond Charles Sparham of Gorleston
 Brenda May Gavin of Colchester
 Peter Ronald Hearsam of Colchester
 Jacqueline Wendy Birmingham of Colchester
 Peggy Rita Hayles of Ipswich
 John Alfred Smyth of Ipswich

Nottingham District
 Frank Sunderland of Nottingham
 June Margaret Stevenson of Nottingham

Scottish District
 George Edward Jefferson of Edinburgh
 Jean Mouncey Jefferson of Edinburgh
 Lyle Wayne Parker of Edinburgh
 Kenneth Neil McCormack of Edinburgh
 Karen Anne Porter of Edinburgh

Sheffield District
 Ronald Albert Bird of Sheffield
 Lily Wood of Sheffield
 Maureen Wood of Sheffield
 Tadeusz Franciszek Baltyn of Chesterfield
 Gladys Lowe of Chesterfield
 Margaret Baltyn of Chesterfield

TRANSFERS:

	<i>From</i>	<i>To</i>	<i>Date Effective</i>
Sister Joyce Lundgreen	Birmingham	Scottish	August 17th, 1956
Sister Barbara Loraine Phillips	Nottingham	Norwich	August 15th, 1956
Sister Alma Edith Tinson	Norwich	Liverpool	August 15th, 1956
Sister LuDene Brown	London	Manchester	August 15th, 1956
Sister June Garner	Manchester	Nottingham	August 15th, 1956
Sister Marjorie Pearl Fyffe	London	Liverpool	August 15th, 1956
Elder Joseph R. Nielson	Manchester	Scottish	August 15th, 1956
Elder W. Dean Paul	Hull	Birmingham	August 17th, 1956
Elder Stephen G. McNeil	Nottingham	Irish	August 17th, 1956

APPOINTMENTS:

Elder Harold J. Kemp was appointed President of the Norwich District, August 15th.
 Elder Edwin B. Firmage was appointed President of Manchester District, September, 7th.

RELEASES:

Sister Beverly Jean Lancaster	Salt Lake City, Utah	London Office, Leeds, Liverpool, Scottish Districts
Sister Ruth Stanlie Smith	Honolulu, Hawaii	Nottingham and Birmingham Districts
Elder Ronald J. Asper*	Idaho Falls, Idaho	Norwich District
Elder LeRoy Nile Buhler	Vale, Oregon	Sheffield and Norwich Districts
Elder Finley H. Bayles	Blanding, Utah	Norwich and Newcastle Districts
Elder Sherman J. Lindhardt	Preston, Idaho	Liverpool and Hull Districts
Elder Larry Jackson Bullough (medical release)	Salt Lake City, Utah	Birmingham and Liverpool Districts
Elder Glen Price Alger	Sunnyside, Utah	Liverpool and Leeds Districts
Elder Lavoair A. Banks	Rigby, Idaho	Sheffield and London Districts
Elder Gary Whitney Hannig	Las Vegas, Nevada	Manchester and Irish Districts
Elder Roy Phillips Hill	Ucon, Idaho	Newcastle, London and Hull Districts
Elder Lowell Theodore McClellan	Casper, Wyoming	Welsh, Birmingham, London, and Sheffield Districts
Elder George Dee Page	Bountiful, Utah	Leeds and Irish Districts
Elder Larry Williams Peterson†	Glendale, California	Manchester District
Elder Lloyd M. Thayne	Pleasant Grove, Utah	Bristol and Manchester Districts

* Served as District President of Norwich District.

† Served as District President of the Manchester District.



SISTER
BEVERLY LANCASTER



ELDER
LLOYD THAYNE



ELDER
GEORGE PAGE



ELDER
LARRY BULLOUGH



ELDER
SHERMAN LINHARDT



ELDER
GLEN ALGER



SISTER
RUTH SMITH



ELDER
ROY HILL



ELDER
GARY HANNIG



ELDER
LAVOIR BANKS



ELDER
FINLEY BAYLES



ELDER
RONALD ASPER



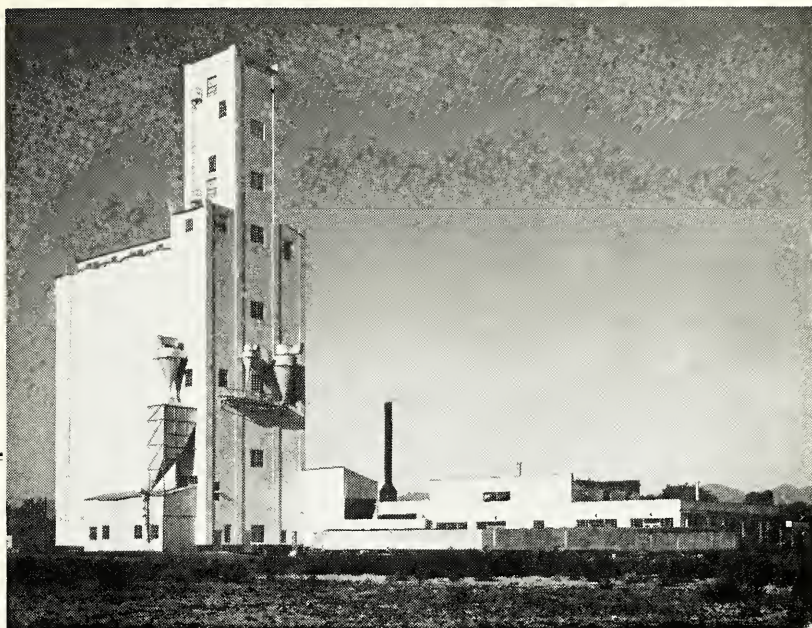
ELDER
LARRY PETERSON



ELDER
LOWELL McCLELLAN



ELDER
LeROY BUHLER



The picture shows the famous Welfare Square in Salt Lake City. These wonderful grain elevators were built from donations from the Relief Society, and the work was done by the Priesthood Quorums, insofar as it was possible. Great stores of food and clothing are kept here for the needy, and dispersed as the authorities see fit. The Welfare Programme of the Church of Jesus Christ of Latter-day Saints is a programme of self-help; a programme designed by the Lord to help the needy and afflicted without destroying their self-reliance. Prominent Welfare officials throughout the world make trips to Salt Lake to see what it is that makes the L.D.S. Welfare Programme so effective. The next question we should ask ourselves is: "How is our branch welfare work coming?" Remember, an organisation is only as effective as its composite branches.

*Pure religion and undefiled before
God and the Father is this, To visit
the fatherless and widows in their
affliction, and to keep himself un-
spotted from the world.*

James 1 : 27